

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Saturday, June 7. 1712.

IN my last but one, I gave you the Pretensions on every Side, on which the fatal Animosities of this Age were truly Founded, as they related to the Treaty of Peace now on Foot; I come now to give you my Sentiments upon both: I will not say that some part on both sides may not be true, and it is our Unhappyness that it is so—I believe even the Government itself, by the Meaps and Management of some, if they conclude a Peace with *France*, yet will not make it so good as they themselves would have done, had not the Heats of Parties on both Sides Interv'n'd; I will not say that the Resentment which may be Entertain'd at the Conduct of the *Dutch*, may not double the Appearance to our Eyes, of that Necessity we are in of Peace, let the blame of that lie at their Door who deserve it, and who have studied rather to make the Treaty at *Utrecht* entirely Fruitless, than to make it issue in a Good Peace: I verily believe we shall be freer to Concede Things to the Interest of King *Philip*, upon this Rigid Management of the Allies, against a just Partition, than we should

should have been before ; and I sincerely lament the Occasion.

On the other Hand, I will not say some part on the last Side may not be too true also : Methinks the Meeting at *You-trick* has been something like a Dance they call *the Brawls*, where they run in a Ring, draw out and play the Antick at one another, and then into the Ring again : To me it has been all dancing in a Circle, and has been rather a Treaty *against a Peace*, than a Treaty of Peace ; that the respective Ministers have employed themselves to frustrate one another, rather than to come to Terms, and on this Account I believe, her Majesty has been Engag'd in Measures, which, had the Treaty gone on Amicably, had never been enter'd into ; nor do I yet see Cause to believe that Her Majesty had the least thought of making a Separate Peace, when the Treaty at *Utrecht* was first appointed ; if my Charity does not please, I am sorry for it, but I speak without the least Partiality ; I shall not Enquire in the least, how far the Pretences for it are just or unjust, my Business is to look forward, not backward, and as I cannot, by taking thought, add or diminish, I shall apply myself to Represent on every Side, the probable Consequences of these afflicting Circumstances, and to Enquire how we ought to behave under them ; and this, I think, is a Work more for our Service, than to be looking back upon Second Causes, blaming Persons or Parties, or any of the usual Excursions of the Day, which I think rather shew our want of Prudence on either Side, than any Thing else— And here I'll begin on one Side, as before.

The Consequences which some Threaten, are very bad and terrible ; such as,

First, Our taking part with *France* against the Confederates, as the *D. of Savoy* did, when he formerly forsok the Confederacy, and made his Peace with *France*.

Secondly, Introducing the Pretender into *Britain*.

Thirdly, The Confederates falling upon Us, and declaring War against Us.

Fourthly, Civil War and Rebellion among ourselves

I think I have named the worst, and muster'd all the Mischiefs that can either Reasonably or Unreasonably be apprehended, and yet really I cannot see Room to frighten ourselves at these Things ; at least I cannot fear these Things so much as to expect them, and my Reasons are these ; 1. I cannot think we shall take part with *France* and fall upon the Confederates ; (1.) Because I do not think they will give us Reason to do it ; and (2.) Because it is a Peace, not a War, that we want ; We want a Peace for the settling Government, Credit, Debt, Ministry, and every thing that depends upon them. It is manifest, the Strife *here* is not so much War or Peace, as Ministry, Power, Preferment, and Places ; nor, Who shall we stand by *Abroad* ? But *who at Home* ? Those that are against a Peace, are not against it, *qua Peace*, but because they are in hope the present Ministry cannot stand if the War continues ; on the other hand, the Ministry are in the right to End the War, because they know they shall fix themselves for ever by a Peace — And by the same Rules, they will desire no War, either for *France*, any more than *against France* ; for it is not War, but Peace our Ministry wants, that they may breath and look

look about them, that they may want Funds less, and want Credit less, and be Mobb'd and Restrain'd by Parties less, than has been the Practice here for Twenty Years past.

The next Thing we apprehend is the Pretender; as to those that Calculate their Apprehensions of this, for the Queen's Life; I have nothing to say to them, it is not worth mentioning; if Her Majesty should die, I'll Answer for none of them; but what I say to it, is short—Let the Queen alone to keep him out while she lives, and let us all alone to keep him out after her Death; if ever he comes, then we shall be all hang'd, *said one to me lately*; and if ever we let him come, we deserve all to be hang'd, *said I*, and there I leave that Article.

When the People of this Age talk of the Pretender, they do it with such a kind of Accent, as notes Reflection, let it point at which Party it will, which makes me think that Unfortunate Person who is meant by that Word, has a certain Mark of Aversion fix'd upon his Name, that moves all People, even of every Side, to reject him, and that by a kind of Natural Antipathy: If we would Reproach the *High-Flyers*, what can be more odious, than to tell them they have Sworn to the Queen, and yet have a warm Side to the Pretender: When the *Tories* would brand the *Whigs* with a mark of Infamy, or possess the Mob with Rage against the *Presbyterians*, they tell them they are for the Pretender; but take it which Way you will, to be for the Pretender is a Brand, a general Sigma, a Lump of Dirt thrown in the Face, a Term of Reproach, cast it which Way you will, upon that Person or Party that it is used against.

This seems to me such a kind of Security against the Success of any Design,

let it be in who it will, of Restoring the Pretender, as may well make us easie: Did ever any King Reign, or any Party set up a King in any Country, much less in this, that was, before, the Nation's Aversion? The Affection of a People have restor'd, and set up many a Prince, but it is a Novelty to the World, whenever the Aversion of a Nation was Erected to the Throne; What has this Young Figure to recommend him? I have heard of little that can be said to make him Popular, but Popery and French Principles, unless it be his going to take a Journey to Rome, to make him turn Protestant: But why should we be so frightened at him? France is in no Condition to impose him upon us, and I cannot see with all the Influence of our *Jacobites* and *High-Flyers*, that we are in any Disposition to receive him here.

Nor Dr. S—— himself, dares propose him to his Rabble; not the Hottest, Highest Party-Man in Britain, dares to recommend him to his People; no, on the contrary, they recommended themselves to the People, at the Expence of the Pretender, and were oblig'd to pretend the *Dissenters* were for the Pretender, to get the Mob over to them.

Should they but once offer the Pretender themselves to the People, the very same Mob that has huzza'd them in to favour, would tear them all to pieces—For the Pretender is the Nation's Aversion; not that every poor Plebeian of the Country, knows what the Pretender means, but the Pretender, like Popery, is the direct Object of Popular hatred, even by its out-side, by the very Name.

I have often said, and believe it to be very true, that there are an Hundred Thousand stout Fellows in this Nation,

that would fight to the last drop against Popery, who do not know whether it is a *Man* or a *Horse*; so as many would rise up against the very Name of the Pretender, who know nothing at all who he is, what his Design is, where he is, or what he is like to do if he comes hither; his Name is become the Nation's Aversion; the Tory Party at their last Holy day-making, join'd in to have it so; and 'tis not in all their Power now, to make it otherwise.

As for those People who, blinded by their Warmth, will have him brought in by Concession, that will have the Queen send for him, and her Majesty desire him to accept the Crown, that she

may be rid of the Trouble, and so bring in our Sovereign Deposing herself in his Favour; I have nothing to say to these; if any such remain, but this homely Proverb—Let us alone, till that Time comes.

I cannot close without adding, that after all these great and terrible Things, which are thus apprehended, as the of Consequence of a Separate Peace, I have another Reason which I never yet told, why I do not believe, or ever shall, till I see it done, that we shall make a Peace of France without our Allies—And this is, in short, because I do not believe the Allies will let us do it.

I'll Unriddle this in my next.

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